

APPENDIXES

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The following two Appendixes bear upon the subject of the ninth essay, "Safed in the Sixteenth Century"—A City of Legists and Mystics." In Appendix A are published, for the first time, from manuscripts, four lists of moral precepts and usages observed by the saints of Safed, in some cases by the community at large. They throw important light upon the spiritual history of the community in that century, and they are often referred to in the Notes on this essay. These four lists were composed by R. Moses Cordovero, Abraham Galanti, Abraham Halevi, and Moses of ליריהה (Lieria?). The first three are famous names, and occur often in our text, whilst Moses of ליריהה is known only by a reference to him in the Responsa of R. Abraham de Boton, in connexion with a money litigation, where he is called *Chacham*. Three of these lists are reproduced from a manuscript in the Library of the Jewish Theological Seminary of America, whilst the first was copied from MS. C 812, X 893, bearing the title *Likkute Shoshanim*, in Columbia University Library, containing only this list, but in a better text. On the other hand, there are missing in it the last five precepts, which were supplied from the Seminary MSS. They are indicated by square brackets.

Appendix B forms an attempt to furnish a list of the names of the sages and the saints of Safed in the sixteenth century, not all of whom could well be brought into the text. It is impossible to adhere rigidly to the date, and there occur names of persons who come to the front in the first two or three decades of the seventeenth century, after the disappearance of Caro, Trani, Cordovero, and Loria. But as they were more or less connected, either as disciples or followers of the authorities just mentioned, and certainly had already reached the meridian of life when the seventeenth century broke upon them, we have a right to include them in this list. Others, again, came to Safed only in their old age, or they may have stayed there only for a time, but they all contributed to the fame of Safed in that century. The sources used are the regular biographic and bibli-

graphic authorities, such as Conforte, Sambari, Azulai, Michael, to which general references are given. In other cases, references are given to Responsa and to the Diary of Vital, and to the book *גְּנַגּוֹלִים*. In questionable cases, the doubt is indicated by a query. Of course, this list is to be considered as a mere attempt. It is impossible to obtain certainty in all cases, for there occur in the Responsa names connected with Safed for which there is really no authority that they ever lived in this place, their opinions having been obtained through correspondence with the Safed Rabbis.

LIST OF ABBREVIATIONS

OCCURRING IN APPENDIX B (PP. 302-6) AND IN THE NOTES ON
"SAFED IN THE SIXTEENTH CENTURY" (PP. 317-28)

- AN. J.B. Letter by an anonymous traveller, published in the *Jahrbuch für die Gesch. des Juden.*, vol. 3. Leipzig, 1863.
- AZ. or AZULAI. Chayim Joseph David Azulai.—שם הנדולים.
- AZKARI. Eliezer b. Moses Azkari.—ספר הרדים (ed. Warsaw, 1879).
- BERTINORO. Letters of travel by R. Obadiah, of Bertinoro, published in the *Jahrbuch für die Gesch. des Juden.*, vol. 3. Leipzig, 1863.
- CALIMANI. R. Baruch b. Simchah Calimani.—Introduction to the Commentary of R. Moses Alsheich to the Pentateuch (Venice, 1601).
- CARO I. R. Joseph Caro—Responsa.—אברך רובך.
- CARO II. Responsa on *דִּינֵי נִשִּׁים* (ed. Mantua, 1730).
- CHABIB. R. Levi Aben Chabib.—Responsa (Venice, 1565).
- CH.Y. חמדת ימי, ascribed to Nathan of Gaza; but see also בבוד חכמי by Menahem Mendel Heilperin (ed. Livorno, 1762-4).
- CON. or CONFORTE. David Conforte.—קורא הדורות (ed. Cassel).
- FRUMKIN. Arye Löw Frumkin.—אבן שמואל.
- GHIRONDI. Samuel Mordecai Ghirondi, partial author of *חוליות נדולין ישראלי* (Przemysl, 1875).

- KAHANA. David Kahana.—**אבן נגה**.
- KAYDANOWER. R. Zebi b. Aaron Samuel Kaydanower.—**רב היישר**.
- Mi. Heimann Joseph Michael.—**אור החיים** (Frankfort, 1891).
- MM. מניד מישרים, by Caro (ed. Wilna, 1879).
- MN. ספר הבונות ומשחה ניסים (Constantinople, 1720).
- PARDES. Moses b. Jacob Cordovero.—**פרדס רמונים**.
- RABINOWITZ. Saul Pinchas Rabinowitz.—**מושאי נולה** (Warsaw, 1894).
- RADBAZ (usually abbreviated **ר' דב' ז**). David b. Solomon Abi Zimra.—**Responsa**.
- SAMB. or SAMBARI. "Mediæval Jewish Chronicles" (ed. Neubauer, Oxford, 1887).—Containing also extracts of the Chronicles of Joseph b. Isaac Sambari, pp. 115-162.
- SCHWARZ. **תבאות הארץ**, by Joseph Schwarz (ed. A. M. Luncz, Jerusalem, 1900).
- SG. Moses ben Jacob Cordovero, **ספר נרויין** (Venice, 1600).
- SH. J. Baruch (Jacob b. Moses Chayini).—**שבחי ירושלים** (containing also a traveller's account of Palestine, in 1522, by an anonymous author. Livorno, 1785).
- SHLOMEL. R. Solomon b. Chayim Meïnsterl, better known as Shlomel.—**לקוטי שם**, together with the **שבחי הארץ** (Livorno, 1790).
- TRANI. R. Moses b. Joseph of Trani.
- VITAL. R. Chayim b. Joseph Vital.—**שבחי ר' חיים וויטאל** (Ostrog, 1826).

אלה הדברים
אשר דבר משה איש האלקי הرم"ק וללה"ה
אשר יעשה אותם האדם וחיו בהם ויש בו ל"ז
דברים.

א' אל יפנה לבו מלהרהור בדברי תורה ודברי קדושה שלא
 ישא לבו פניו וריק מהרהוריו מצוה בתורה ובמצוות כדי שהוא לבו
 משכנן לשכינה.

ב' שלא יכעום כלל שהכעס מביא לאדם לידי כמה עבירות
 וצא ולמד ק"ו ממרא"ה וכבר ידעת מורה לבודהר על ענן פנים
 הкусם בפסקוק חרלו לכם מן האדם אשר נשמה באפוי ונוג' ובפסקוק
 טרוף נשפו באפוי ונוג' ואפילו יקומו בכנגדו יהיה מן הנעלבים.

ג' לעלם יהיה דעתו מעורב עם הבריות ויתנהג בנהחתי.

ד' שלא לשחותין ביום כלל ועיקר אלא בלילה ומוגן
 חין משבחות ימים טובים ור' ח' ששיתה ביום.

ה' למעט בבשר ויין ביום החול אפילו בלילה מפני שנוטן
 כח לסתם.

ו' שלא להרהור בדברים בטלם בשעת תפלה אלא בדברי
 תורה ועשיות המצוות ודברי קדושה.

ז' שלא לומר גנאי על שם אדם אפילו על שם בריה ובהמה.

ח' שלא יקלל שם אדם מישראל אפילו בשעת בעסו אלא
 אדרבה יברך ובזה יתברך ואברכה מברכין.

ט' שלא ידבר בבית הכנסת אלא בדברי תורה.

י' שלא ידבר במיל' דעלמא כלל ועיקר אלא בדברי תורה.

י"א לא תגע בנופה יד ולא יוריד ידו למטה מטיבורו.

י"ב שלא ישבע שם שבועה קללה כל שכן חמורה אפילו
 באממתה.

י"ג שלא ידבר שקר ומדבר שקר ירחק ולא יוציא שקר מפי
 בשום צד ואופן.

י"ד לחתבר עם אחד מהחברים בכל יום לשאת וליתן בענייני העבורה.

ט"ז לשאת וליתן עם החבר הנז' בכל ערב שבת מה שעשה בכל מני השבע ומשם יבא לקבל פni שבת מלבטה.

י"ז לכoon בחתלו כל מה שיכל לפחות יכון בשלש ראשונות ובארבע בריאות ובארבע זיקפות שמי שאין מכון בהם השכינה צוחת עליו נתני ה' בידיו לא אוכל קום.

י"ז לחזר להתפלל תפלת מנהה בטלית ותפלין ובחורה.

י"ח לבך ברכת המזון בקול רם כדי שאמרו בניו אחרים אותן באות מילה במילה.

י"ט ליזהר שלא לאכלי ביום ראשון בשר ולא תבשיל של בשר ולא יין וליזהר משחוק בו ביום יותר מיום אחר זולתי ביום טוב ו/or' ח וסעודת מצווה.

כ' בכל לילה ישב על הארץ ויקונן על החרבן ויכoon לבכotta גם על עוננותיו שמארכין קין הנאולה.

כ"א שלא לקבוע סעודת ראשון בביתו זולתי סעודת מצווה.

כ"ב בכל יום חול קודם ברכת המזון יאמר מזמור על הנרות.

כ"ג ליזהר משיחה בטללה כל מה שיכל והוא אחת מעשרה מיל' דחסיות דרב דלא שיחקה בטללה מימי.

כ"ד ליזהר שלא יהיה מאותם ארבע ביהות שנים מקובלות פni שכינה והם כת חנפם כת שקרנים כת ליצנים וכת מדברי לשון הרע.

כ"ה ליתן צדקה בכל יום לכפר המטאתיו שנאמר וחטאך בצדקה פרוק.

כ"ז לכוון בקריאת שמע מادر בטהרת רעונים יהיו הדברים על לבבו.

כ"ז לשמעו קראת התורה מפי ש"צ ברاوي לא יטרידתו שום דבר.

כ"ח ליזהר לשלם נdro מיד ולא יאוחר נdro שלשים ים.

כ"ט ליזהר להתודות קודם אכילה וקדום שינה.

ל' שלא יאמר שהחינו בין המצריים ולא יאכל בשר ולא

ישתה יין זולתי המתענה שמותר לו מפני התענית.

ל"א להתענות בפי עצמו.

ל"ב להרהר בדברי תורה על כל לעיסקה ולעיסקה כדי שיתהיה המאכל כמו קרבן ושתית המים והיין בנסכיהם.

ל"ג לעסוק בכל יום במקרא משנה תלמוד קבלת פסק.

ל"ד ללימוד כל החולמים שלשה פעמים בנגד שנים עשר חדש.

ל"ה להויריד דמעות בכל התפלות ולפוחות בתפלת אחת מהן.

ל"ו להתענות שלשה רצופים ארבעה פעמים בשנה בארכבה תקופות ואם יוסיף הריו זה מושבה.

[לדבר בלשון הקורש עם החברים בכל זמן.]

[לאם על השלazon קודם ברכת המזון ב פרקים וממור אחר.]

[ללימוד בכל ליל שבת משנהות כפי עצמו.]

[להזור בכל שבוע כל המשניות שידוע.]

[לידע בכל שבוע ב פרקים משנהות על פה לפחות.]

ע"א

**מנהנים טובים וקדושים הנוהנים בא"י
הוועתקו מכתיבת יד החכם השלם כמושר"ר
אברהם גלנטוי יהי היושב בצתת תוכ"ב לי"א.**

אליה הדברים אשר יעשה האדם וחיה בהם
א' ערב ר"ח כל העם מתענן אנשים נשים ותלמידים ויש מקום
שבו מתכוננים אותו היום ויושבים שם כל היום כלו בסליחות ובחנוניות
ודויים ומלקיות ויש מהם שמשים על בטנו אבן גדול דמיון סקילה ויש מ"י
שמחנק בידיו בגרונו וכיווץ ויש מ"י שמשים עצמו תוך שק א' ומסחבים
אותו סכיבות ב"ה.

ב' ליל ר"ח יש אנשי מעשה שימושים בחזות וקורין בספר
תהלהות.

ג' מניחין טלית ותפלין בכל תפלה מנהה כמו בשחריות ונחפשת
מנהג זה בכל העם.

ד' ערב פסח אחר חצות מתקבצין בבתי כנסיות ובבתי מדרשות
וקורין בחלכות קרבן פסח בהרמב"ם ומתקפלין מנהה גROLה ויוצאים

לעשות המצות שמורות וייש נהנים וקוזרים החטים בידם ומקיימן לפחות שכחה ופהה תרומות מעשרות חלה וمبرכין על אכילת מצה ליל פסח במצה שנעשה עליה עשרה מצות.

ה' ימי חול המועד אחר הוצאות היום מתקცץ בבתי הכנסת וקורין שיר השרים ומתרגמי ומפרשין אותו יום יום.

ו' ליל ז' של פסח עומרין בחוץ לילה וקורין עד קרייתם סוף שבמדרש יושע ומרנן ברנה של תורה עד הבוקר ואומרים בקשות ובסיום הבקשות עומרין על רגליים ואומרים בקול נעים מומוד בצעת ישראל מצרים.

ז' כל ליל ספירת העומר מוכנים בכל לילה תיבת אחת מזמור אלקים יהננו שיש בו מ"ט תיבות ואות אחת שבפסוק ישמשו ויראו בכל לילה בשקוין מזמור זה אחר ספירת העומר כמשמעותו לאותה תיבת שחייב נגנבר אותה הלילה מרימים קול באותה תיבת להורות כי תיבת זו היא של לילה זו ויש קבלה בידם שמי שמכוון זה לא ינום לילה אחת בבית האסורים אף' שהיה אסור בدني נפשות.

ח' ערב שבועות ישנים שעה אחת או ב' שעות אחר שעישוצרבי מועד לפיה שביליה אחר האכילה מתקצצים בבתי הכנסת כל קהיל וקהל בב"ה שלו ואינם ישנים כל הלילה וקורין תורה נבאים וכחובים ומשניות זהר ודרשות בקראי עד אור הבוקר ואו כל העם טובלים בברק קודם תפלת שחרית כדריאתא בזוהר פ' אמרו מלבד הטבילה שטובלין ערבית שבועות.

ט' כל ע"ש יוצאים לשדה או לעזרת ב"ה ומקבלים שבת כלם מלובשים בגנדי שבת ואומרים מזמור הבו לה' בני אלים ופזמון של שבת ואח"כ מזמור שיר ליום השבת.

י' ליום י"ו בחמוץ בחצאי היום מתקצצים בבתי הכנסת וכוכבים וקוננים ומספרים על שבאותו היום ובאותה עת נעשה בוטל שבסתתו אנו נולים בארץ הנויים.

יא' ערב ט"ב נוטל אדם קיתון של מים ישב בין תנור וכירום ודומה כמו שמותו מוטל לפניה.

יב' ביום ט"ב איןיט יוצאים מב"ה כל היום כלו ושם קורין ספר בן גוריון ושבת יהודה ואינם אוכלים בשער ערב ט"ב.

י"ג ליל יום הכהנורים אין ישנין כל הלילה دونמת מיקרי רחשלים לא היו ישנים כל הלילה ועוסקן בהלכות י"ח ובחלכות שביתת עשור וਬישורות וחוותות ובפירותם.

י"ד ערב ר"ח מתענין אנשים ונשים ותלמידים. ט"ז ליל הווענאר רביה קורין כל הלילה בספר תהילים וסליחות בין ספר לספר.

י"ז אנשי מעשה כל ערב נ' גמלים קוניין כבש אחד ומחלקין אותו לענינים.

י"ז אנשי מעשה עושין כמו נ' קילאוש סולת ועושין מצות שומרות ונוננים נ' מצות לכל אחד ואחד.

י"ח להחפלו עם האבור ערב ובקר וצחרים.

י"ט להיות מעשרה ראשונה בברker ובערב.

כ' שלא לדבר כל זמן תפלת וכל זמן שס"ת פתוח אפי' בדרכו תורה.

כ"א לקבע עתים לTORAH ביום ובלילה ושלא לישן קודם קביעה עתים לTORAH.

כ"ב יש אנשי מעשה שקורין על השלחן מומור על נהרות בכל נ' לעבור על פשע ולסלוhalb לבל מי שמצער אותו בין בדברו בינו במעשה וכ"ש שלא להולך אותו בערכאות שמייקר שם ע' להשביחה. כ"ד ליטול ידיו בקומו ממתחו קודם שיינן בשום דבר וקדום שידורך על נבי קרכע להעביר רוח החטומה.

כ"ה בשיעזא מפתח ביתו לשים ידו על המזווה לוכרייחוד ה' ומצותיו.

כ"ו להזהר בנדרים ושבועות כי בעז נדרים בינוי של אדם מתים שנא' לשוא הכתיה את בניכם וכו' וכותיב כי לא ינכח ה' וכו' לשקר לא אמר אלא לשקר.

אללה דברי הברית אשר ברת ה' עם ישראל אשר עשה אותם האדם וחיה בהם והם סיג לTORAH והם בוגר החשbon השם יה"ד הקדש והמקיימים אלקי יעקב בעורו.

כ"ז יש יהודים סגוליה מקיימים מצות עשר תשער נ' ל' בספר דהינו ב' עשרוי' דהינו חומיש מכל רוח שבוא לדים ומונחין אותו באנו

להיות מומן לידם למצوها הבאה לחת בעין יפה הפקדון אשר הפקד
אתו וכדכתה ר' עובדיה ריש כי פאה בפירושו למשניות ואפי' כי
שהוא עני ידענו שרגיל לעישות כן.

ב"ח יש נוהגין להקבלת שבת אחר מנוח מלובשים בגדיהם שבת
קורין שיר השירים ואח"כ הפיט של הקבלת שבת בואי כליה. ובליל
שבת קורין ח' פרקים מ"מ שבת ובברך ח' ובמנחה ח' דלהכי בין
רבינו הקדוש לסדר כ"ד פרקים במ' שבת בנד כ"ד קשוטי כליה.
ועתה יndl נא ב"ח ח' אלהינו לחיות על ימין המתאמה לעבד את
יוצנו ית' בסור מרע ועשה טוב. אמי"ר.

אללה הם חסדיות אהירות

ונוהגים בצתפת תבו" בוויש מהם שנכתבו ג"כ
למעלה ואלו באו מן החסיד העליון כמ' אברם
חלוי תושב צפת הובוב"ב יצ"ז.

א' מנהג רוב בעלי תורה יראי שמים שמתפלין מנוח בטלית
וחפלין ויחידים מנוחים כל היום ואפי' בדרך.

ב' רוב הכהלות מתענים ערבות ר' ח' ואפי' הנשים קרוב לאלף (לערבי)
ג' יש חברה בעלי תשובה שמתענים תמיד ומתפללים מנוח בכל
יום ברכיה ודמעה ומלקות וشك ואפר ויש מהם שמתענים בכל שבוע ב'
ימים וב' לילות ויש ג' ימים ונו' לילות.

ד' רוב בעלי תורה בשים בחזקי היללה ללימוד יושבים לארץ
ומתעפים שחורים ומוקנים ובוכים על חרבן הבית וכן עושים חברה
בערי תשובה יום המכשור.

ה' רוב בעלי תורה לומדים משנה ע"פ יש מהם ב' סדרים ויש ג'
וכו'.

ו' כמו בעלי תורה יראי שמים טובלים לקרישיהם. ועוד ע"ש
טובלין להבדיל בין קדרש לחול ולובשים לבנים כל השבת.

ז' כמו כתות יוצאים ע"ש מבוער يوم לבושים לבנים ומוקבים
פניהם שבת וקורין מומור הבו לה' בני אלים ופומון לה' דורי ומומור
שיר ליום השבת ואומי' בואי כליה.

ח' בכלל סעודות משוררים ומחללים ומומרים וכן ברא"ח וכי

ש"ר וועוד למידים מס' שבת בענין סעודות ח' פרקים בכל סעודה. ט' רוב המדינה מנהיחס פיאה רוחב אצבע מראש האון ויש מנהיחס רוח בענין אצבעות.

ו' יש מהם שהולכים על כל חצר וחצר ועל החניות להזהיר על השבת ולהכנiso מבערוד יומם.

ו"א יש מהן אוכלון חולין בטהרה בענין בשבת קורם חפסח ובו' ימי תשובה.

ו"ב יש מהם שמשיאים את בניהם ובנותיהם מי' ג' ומוי' ד' שניים החפק מן המנהיחסים אותם כ"ה שנים וויתר בשבייל הממון עד שיעשה כמה עברות ומתחייב כמה מיתות.

ו"ג יש חברה שהוליכים כל מוצאי שבת לשורר ולרכד ולשנתה חתן וכלה.

ו"ד רוב בעלי תורה אוכלון מצה שמורהليل פסח ויחידים כל' ו' ומחמיים כמה מי' חמורתה.

ו"ט' כל בעלי תורה לומדיםليل שבועות עד אור הבקר וליל השענא ג' בכ' וכמו כן והמן העם קמios ליל השענא לסליחות.

ו"ו' בכל ב"ה גובים צדקה קודם חפלה בשורת הים.

ו"ז יש מלמדים סובבים במדינה ללמד נשים וקטנים חפלה וברכות.

ו"ח כמה בעלי תורה לומדים כל'ليل ששי.

ו"ט' כמה בעלי תורה חסידים שאין אוכלון בשר ושותין יין כל' השבע שמחאבלין על החרבן ועל עונותיהם.

כ' כמה בני אדם שעושים ר'ח' קרוב לשבת באכילה ושתיה ומלבוש וכן מוצאי שבת שלחן ערוך ונר דלק.

כ"א כמה בני אדם שאין נשבעין כלל ואפילו באמת ונזהרים לדבר אמת.

כ"ב כמה חסידים מותענין ד"פ בשנה ג' ימים ונ' לילות בארבעה תקופות.

כ"ג מגדרלים יתומים ויתומות בתוך בתיהם ומשיאים אותם סמוד לפראם.

כ"ד בר'ח' ניסן מתקצחים ת"ח וועסקין במלאת משכן.

כ"ה בר"ח ניסן מתקבצים כמה כתות ומתקבץ בכל כל המשכן וקורין פ' ויהי ביום השmini עד וירא וגנו' ופ' ויהי ביום כלות משה וקרבן נחישן ובכל יום קורין קרבן נשיא וכו'.

ואלו אחרים קבלותים מה"ר משה מליריה י"ג

א' להנחת טלית ותפלין במנחה והמחמירן כל היום והטעם א' שמצוותן כך היא ב' שבעזרן עליו לבו נמשך ליראת ה' ואהבתנו ג' התקונים כתיבת יד אומרים כי כל תפללה שאזינה טלית ותפלין אינה מתקבלת מפני שסමאל רודף אחריה ובוחות התפללה בטלית ותפלין אין לו רשות וכיולת עליה ד' שהתורה והמצוות שארם עשו בועלם זהה עושין לו מלכות לעולם הבא ומוי שאינו מניה תפלין כל היום אינו זוכה לעטרת זהב גדרולה שמרדי כי א מלפני המלך ית' ששבעים שרים רודפים ומקטרנים תמד על ישראל שנא' שרים רופני חנס והמניח החפלין בכל תפללה ובכל היום הוא קשור אותם שנא' לאסור מלכיהם בזוקים זהו ואת עורות נדי העוים הלביש על ידיו אלו תפלין של יד ועל חלקת צוארו אלו תפלין של ראש.

ב' להכניס שבת מבערוד יום לפחות שעה אחת קודם והוא זורר את יום השבת يوم השבת לא נאמר אלא "ה מכאן שצරיך להוסיף מהול על קדרש ואם אינו מוסיף קובר את בניו שנ' וביו"ם השב"ת שני"י כבש"ם ס"ת מותם ר"ל אם תראה תנוקות בני שנה שמתו חמימים בלבד עזן תדע שאבותיהם מהללי' שבת אין לי אלא להוסיף מחול על קדרש בכנסתו ביציאתו מנין שנא' על בן בירך ה' את יום השבת يوم השבת לא נאמר אלא את ואם מכניסו מבערוד יום יורש נן ערדן ולפ' ר"ת של פסוק זבור בנים' נן ואם מחללו יורש ניתנים ולפ' זורר את יום כך כתוב.

ג' ללכוש בגדים לבנים בשבות וב"ט טעם א' והוא מנהנו של ר' יהודה ב"ר אלעאי שלכוש לבנים ומיתעטף לבנים ורומה למלאך ה' ב' שהנשנות בשבות וו"ט לבשי לבנים בניו אור וזה על בן באורים כבדו ה' ג' אישרים ישראל שמה שעישן למטה עישן כננייו למעלה בחול ה' מטלבש בדיון שהוא שחור וכן השכינה שנא' אלכש שמיים קדרות שחורה אני ונואה בשבת ה' ושבינותו

מתפעשים ומחלבשים ברחמים שהוא סוד בגדי לבן ולפ' חיבן ישראל לשבת במקום ואם ח"ז אינו עושה למטה אינו עושה למעלה. (אמר שם"י והרמו לזה שבת במ"ק עם האותות עולה י"ב עת במ"ק עם המלה עולה ג"ב י"ב על זה אמר הכתוב בכל עת יהו בגריך לבנים.)

ד' שעוזין משמרה ערב ר"ח ומתקცין בבתיה בנסיות ובבתי מדריות ורוב היום בתפלה ודרעה ושק ואפר סמנס תשובה"ה תענית שך וידי בכיה הספר על שני סבות על חרבן בית המקדש ועל עונת וען שנא' והתודו את עונם ואת ען אבותם וטעם התענית א' להרתויש כה החומר והו יוחבש את חמورو מלישן חומר ב' בזמן שבית המקדש קיים קרבן געכישו מקריב חלבו והוא אדם כי יקריב מכם מכם משחלבכם ורמכם ג' שבזמן שאדם הוטא מפְרִיד הרחמיין מן הדין ובזמן שהוא מותעה ועשה תשובה הוא מחברם והוא ונרנן מפְרִיד אלוף אלוף שהוא רחמים [פ"ז גמ'] אלקים. הרשות הוא מפְרִיד ומיהו רוחו הוא מחברם בחלב ודם שהוא רוחמים ורין.

ה' יש חסידים ואנשי מעשה שדורשי' בכל משמרה ומישמרה דברי בכישין והכנען וענני תשובה וחמר העברות ובני אדם שבים לקונם.

ו' יש בני אדם יראי שמים שהולכים על כל הבתים לבקש על המזוחות שמא הם פסולות ואם הוא עני נותנים אותו לו מכיס הצדקה וטעם המזוחה כי מזוחה בניים אל"ף דלי"ת וכ"ו וכן פ' מקדש מזוז"ה קן"ה דלי"ת שדו' ושכנתו בחוכם לפי שטמאל הוא יושב לפתח התאת רובץ ובחיותו מניה המזוחה הוא ניצול.

ז' שרוב מדינה מניה פיאה רוחב אצעע מראש האון וטעם מצוחה זו לפ' שבאות המצוחה בלבד הוא נבר בין בחים בין במותה שהוא יהורי וחוות כל רואיהם יכירום ובחייו יכירו שהוא יהורי ופי יהורי כי להודי ששם המפורש חתום בו שהוא כפולה ועד כל מי שאינו מניה פיאה כחות טומאה דגימת פרות שולטן על נשמתו פא"ת ראייב"ס ול"א תשייח"ת ר"ת פרות וטעים גודלים יש ואסור לגלוותם אבל חסידים ואנשי מעשה מניהים פיאה רוחב הצדקה ומזוחה זו אינה כשאר מצות שהיא תמיד עמו ביום ובלילה מיום שנולד עד יום מותו ובמוותו הולכת עמו. (ופ' היינו יהורי אם תשים י"ד תור

ד הרי יהוד.)

ח' שנזהרים שלא לגלח שער הערוּה ושער בית השחוי וטעם מצוה זו לפי הפשט שלא ילبس גבר שמלה אשה. עוד ששותות אלו אסירות להשחיהם כי שערות קדושי" בם ולא אוכל לפרש והעובר מובטח שבייציאת נשמהו יתגלוּל באשה וזהו שלא עשנו אשה והוא לא ילبس גבר שמלה אשה שיתגלוּל בגין אשה העוברת על לאו זה.

ט' שכמה חסידים ואנשי מעשה אינם מודברים משעה שיתחולו להתפלל עד שישים עליינו לשבח וטעם הדבר א' [שםשעה] שהחbill לדבר עם המלך אין ראוי לחזור לדבר עם העבר. ב' שהתפללה במקום קרבן ופי' קרבן הוא על ידי עניינו אחד שAKER אותיות ה' המיו'רacht אל אחת והוא קרבן אל ה' ממש. ה' שAKER ומערב הרחמים עם הדין והדין עם הרחמים וזה ה' והוא האלקים היינו מדת הדין עם מרת הרחמים והדבר דבורי חול מבנים סמאל בקדושה הפרק מעשה מרעה"ה שנא' בו ייך את המצרי וזה סמאל שרצה לנום בקדושה והרגו אותו וטמן אותו בחיל מלשון ולהבדיל בין הקדש ובין החול.

י' שיש חסידים שהלכבים ע"ש ב' שעotta קודם היום על הבתים ועל המבאות להזhor בני אדם על שמירת שבת שכל המקימים שמירת שבת כאילו קיים כל המצוות והוא שב"ת נימ' תשב הסר תרי"ג ישאר פ"ז שהוא אלקים שבר"א שמים וארץ ומניין שעובר על תרי"ג מצות שנא' עד如今 מאנתכם לשמעו מצותי ותורתי מצותה עשה ולא תעשה תורתי תורה שבכתב תורה שבבעל פה.

APPENDIX B

(For List of Abbreviations see pp. 290-1.)

- AARON B. ELEAZAR (the Blind). Mi., p. 147.
- ABRAHAM אַרְוָמָתִי (AROMATI). See Manasseh b. Israel's *Nishmath Chayim*, III: 10; Caro I, 124.
- ABRAHAM DE BOTON. Con. 48a.
- ABRAHAM GABRIEL. Con.; Mi.; ל"ג, 88b.
- ABRAHAM GALANTI. Con.; Samb.; Az.
- ABRAHAM B. GEDALIAH B. ASHER. Con.; Samb.; Az.; Mi.
- ABRAHAM HALEVI ברוכִים. Con.; Az.; Mi. (p. 61. See references, but confused there with Abraham Halevi the Elder. Cf. Frumkin, 72).
- ABRAHAM B. ISAAC LANIADO. Mi., no. 145.
- ABRAHAM B. ISAAC ZAHALON. Mi.
- ABRAHAM B. JACOB BERAB. Con.
- ABRAHAM LACHMI. See Manasseh b. Israel's *Nishmath Chayim*, III: 10.
- ABRAHAM SHALOM (the Elder). Con. (see especially 33b); Samb.; Mi.
- ABRAHAM SHALOM (the Younger). Con.; Mi. (p. 122).
- ABRAHAM B. SOLOMON שלון. See Preface to Zechariah b. Saruk's Commentary on Esther.
- BENJAMIN HALEVI. Con. (p. 49 b.) (?); Samb.; Mi. (pp. 280-281).
- CHAYIM B. ISAAC החבר. Con.; Samb.; Az.; Mi.
- CHAYIM VITAL. See text.
- CHIYA ROFE (the physician). Con.; Samb.; Az.; Mi.
- DAVID AMARILLO. See Solomon Adeni, Introduction to his Commentary מלאת שלמה.
- DAVID DE KASHTARI. Con. 48a. See Notes.
- DAVID COHEN. Vital, 14b.
- DAVID HABILLO. Con.; Samb.; Az.; Mi.
- DAVID NAVARRO. Con.; Samb.
- DAVID B. ZECHARIAH ורנָק. See Mi., nos. 718 and 813. See also Frumkin, 58.
- DAVID ABI ZIMRA. Con.; Samb.; Az.; Mi.
- ELIEZER AZKARI. Con.; Samb.; Az.; Mi.

- ELIEZER GINZBURG, son-in-law of ר' מאיר. See David Grünhut, **טוב רואין**, title page.
- ELEAZAR B. ISAAC אֶלְעָזָר. Con.; Az.; Mi.
- ELEAZAR B. YOCHAI. Con.; Samb.; Az.; Mi.
- ELIJAH FALCON. Con.; Samb.; particularly p. 152; Az., and s. n. Moses Alsheich; Mi. See Manasseh b. Israel's *Nishmath Chayim*, III: 10.
- ELIJAH DE VIDAS. Con.; Samb.; Az.; Mi. See also text.
- ELISHA GALLICO. Con.; Samb.; Az.; Mi. See also Zunz, Introduction to De Rossi, *Meor Enayim*.
- GEDALIAH ALKABEZ. See Az. Cf. Steinschneider, Catalogue, col. 1002.
- GEDALIAH CORDOVERO. Con.; Mi.
- GEDALIAH HALEVI. Con. 48a; identical with Vital's brother-in-law; see Vital, 3a, and ל"ג, 87b.
- ISAAC ALFANDARI. Con. 46b.
- ISAAC אֶלְעָזָר. Con., especially p. 41a.
- ISAAC DE BOTON. Con. 48a.
- ISAAC COHEN. Vital, 20a, 23b; cf. Con. 41a.
- ISAAC GERSON. Con.
- ISAAC KRISPIN. Samb. 152 (?).
- ISAAC LORIA. See text.
- ISAAC B. MENAHEM בָּנָם. See Neubauer, Cat., no. 411.
- ISAAC MISOD. Con. 36a. Perhaps identical with Isaac b. David, called "Misod," mentioned by Trani, I, 32.
- ISAAC משען. See Az.; Abraham b. Asher and references; Con. (?).
- ISHMAEL HALEVI ASHKENAZI. Vital, 14b.
- ISRAEL CORIEL. Con.; Samb.; Az.
- ISRAEL SARUK. Con. 46b; Az., and sub Solomon Loria.
- ISSACHAR SASSON. Con.; Samb.
- JACOB ABULAFIAH. Samb.; Az. MN 7b and 12a. See, however, Modena, *Ari Noham*, 19b.
- JACOB בָּנָם, etc. Samb. 151 (?).
- JACOB אלתרן or אלתרין or אלתרם. Vital, 14b; Samb.
- JACOB BERAB. See text.
- JACOB BERAB (b. ABRAHAM) (the Younger). Con.; Samb. 162.
- JACOB B. CHAYIM. Pref. to בָּנָר שְׁבָע.

JACOB FALCON. Con.

JACOB גִּילִי. Perhaps a corruption of גִּינִּיזָה. See Samb.; Vital, 25 a, 151, and Azkari, 95.

JACOB SASSON. Con. 48 a.

JACOB ZEMACH. Con.; Az.

JEDIDIAH GALANTI. Con.; Mi.

JEHIEL GINZBURG. See, תּוֹלְדוֹת מִשְׁפָּחָת נִינְצְּבָרָן, p. 187.

JEHUDAH B. URI (of Heidelberg). See Caro II, 62 c.

JEREMIAH OF CANDIA. Con. 48 b.

JONATHAN GALANTI. Con. 48 a.

JONATHAN SAGIS. Con. 48 a; Vital, 23 b; לְגִינְזְּבָרָן, 88 a.

JOSEPH ARZIN. Vital, 23 b; לְגִינְזְּבָרָן, 81 a. Cf. מאמִין כָּחָן, by R. Moses Almosnino, 18 b.

JOSEPH ASHKENAZI. Con.; Samb.; Az. Cf. Kaufmann, *Monatschrift*, vol. 42, p. 38 seq., and Bloch, vol. 47, p. 153.

JOSEPH BARZILLAI. Mi.

JOSEPH קָלְדִּיּוֹן. Con. 48 a.

JOSEPH OF לִירִיאָה (LIERIA). Az.; Samb.

JOSEPH SAGIS. Con.; Samb.; Az. (?).

JOSEPH SAJJAH. Con.; Az.

JOSEPH SARAGOSSI. Samb.; Az.

JOSEPH SKANDRANI. Con. 30 b; Az.; Mi., no. 1042.

JOSEPH B. TABUL. Con. 40 b and 48 a; Vital, 23 b. Probably identical with Joseph Maarabi.

JOSEPH TIBBON. Con. 41 a.

JOSEPH VITAL. Samb.; Az.

JOSHUA B. NUN. Con.; Az.

JUDAH מִשְׁנָן. Vital, 23 b; Con. 40 b; לְגִינְזְּבָרָן, 88 a.

LAPIDUTH. Az. See Vital, 1 a.

LEVI B. CHABIB. Con.; Samb.; Az.; Mi. See also Frumkin, 30 a.

MENAHEM B. ABRAHAM GALANTI. Kaydanower, ch. 15.

MENAHEM HA-BABLI. See Caro II, 35 b (?).

MENAHEM GALICO. Ghirondi, 252.

MISOD AZULAI. Con. Perhaps identical with Misod Maarabi. See Shlomel, 34 b, and Con. 40 b.

MORDECAI HA-COHEN (author of a commentary on the Bible). Con.; Az.

MORDECAI DATO. Con. 42 b; Landshut, s. n. עֲמֹדֵי הַעֲבוֹדָה.

- MOSES ALKABEZ. Con.; Ghirondi, 242.
- MOSES ALSHEICH. See text.
- MOSES BARUCH. Con.; Az. See also Caro II, 17 a.
- MOSES BASULA. Con.; Ghirondi, 250. Cf. also Mortara, p. 7.
- MOSES CORDOVERO. See text.
- MOSES GALANTI. Con.; Samb.; Az.
- MOSES HALEVI טריינקי. Con.; Samb.
- MOSES B. ISRAEL NAGARA. Con.; Samb.; Az.
- MOSES JONAH. Con. 41 a; ל'ג, 89 a.
- MOSES B. JOSEPH TRANI. See text.
- MOSES OF ליריה (LIERIA). Boton, no. 184.
- MOSES B. MACHIR. Con.; Az.
- MOSES MINTZ. ל'ג, 88 b; *Ez ha-Chayim*, 6 a. Cf. Mi., no. 531.
- MOSES NIGRIN. Con.; Az.; cf. also Ghirondi, 226.
- MOSES ONKENEVRA. Az. See Caro I, 124, spelled somewhat variously.
- MOSES OF ROME. See שער נ"ע.
- MOSES SAADYA. Con.; Samb. See also Caro II, 17 a. Cf. Vital, 12 b, 15 b.
- PHAREZ COLOBI. See text.
- SABBATAI MANASSEH. Samb.; cf. Caro I, 124, and ל'ג, 91 a.
- SAMUEL BIAGI. See Manasseh b. Israel's *Nishmath Chayim*.
- SAMUEL GALLICO. Con.; Az.
- SAMUEL B. SHEM TOB ATIYA. Con.; Samb. See Frumkin, 51.
- SAMUEL DE USEDAD. Con.; Samb.; Az.
- SAMUEL VERGA. Con.; Samb.; Az.
- SHEM TOB ATIYA. Con.; Az.
- SIMON ASHKENAZI. See *Peri Ez Chayim*.
- SOLOMON אבשנאי. Con.; Samb.; Az. See also Jewish Quarterly Review, IX, p. 269.
- SOLOMON ADENI. See his Introduction to his Commentary ט"ש to the Mishnah (Wilna, 1887). For this reference I am obliged to Dr. L. Ginzberg.
- SOLOMON ALKABEZ. See text.
- SOLOMON COHEN. Con. 48 a.
- SOLOMON SAGIS. Con.; Az.
- SOLOMON סירילין. Con.; Samb.; Az. Cf. Frumkin, 44.
- SOLOMON B. YAKAR. Chabib, *Responsa*, 322 a.

SULAIMAN B. סולאיָם. Con.; variously spelled. See especially p. 42a, and Cassel's note; Samb.; Az. סָלַיְם, identical with the writer of the same name known by his notes to the Siphre and the Mechilta. Cf. Pardo's Preface to his commentary to the Siphre.

TOBIAH HALEVI. Con.; Samb.; Az.; Mi.

YOMTOB ZAHALON. Con.; Az.

ZECHARIAH B. SOLOMON זְכָרְיָה בֶּן־סּוֹלָמָן (father-in-law of Caro). Differently spelled by various authors. Samb.; Az.; Mi. (p. 364). Cf. also Frumkin, 59.

NOTES

NOTES

A HOARD OF HEBREW MANUSCRIPTS

I

¹ Published in *The Times*, London, August 3, 1897, and in *The Sunday School Times*, Philadelphia, about the same date.

A HOARD OF HEBREW MANUSCRIPTS

II

¹ Most of the contents of this article, written when the examination of the Genizah had been proceeding for several months, were published in *The Jewish Chronicle*, London, October 15, 1897, and April 1, 1898.

² See above, page 9 seq.

³ See below, page 41 seq.

THE STUDY OF THE BIBLE

¹ Given as Inaugural Lecture on my appointment as Professor of Hebrew in University College, London, January 26, 1899.

² See Barth, *Etymologische Studien*, p. 14 seq.

³ *Berachoth*, 61 a.

⁴ Several more editions, embodying also fragments of Ben Sira that have come to light since the article was written, have been added. It should be noted that *doubts were also expressed since then against the authenticity of these fragments*, but those who raised these doubts were, with the exception of two or three students, hardly justified to speak about the matter. One of them even confessed that he did not study the question. His objections were probably on general principles to object to everything, whilst the doubts which came from the two or three serious students were refuted in ever so many brochures and articles in learned papers. The consensus of the great majority of scholars in America, England, France, Germany, and even Russia, who did study the question thoroughly and most carefully examined all the evidence *pro* and *contra*, is in favour of the authenticity of these discovered fragments.

⁵ See "The Wisdom of Ben Sira," edited by S. Schechter and C. Taylor (Cambridge, England), 1899. See especially *Introduction*, pp. 7 to 38, where the arguments advanced in these last pages are given more fully.

A GLIMPSE OF THE SOCIAL LIFE OF THE JEWS IN THE AGE OF JESUS THE SON OF SIRACH

¹ Lecture delivered at the Jewish Theological Seminary of America, in the series of Public Lectures, Academic Year 1904-1905.

² See above, p. 41 seq.

³ See above, p. 47.

⁴ See *Ben Sira*, original Hebrew, 51:23.

⁵ See *Mishnah Aboth*, IV, 13, and *Aboth d. Rabbi Nathan*, I, 31.

⁶ See 2 Maccabees, IV, 14.

⁷ See 2 Maccabees, VI, 19, and 1 Maccabees, I, 62, 63, and II, 42.

⁸ See *Bechoroth*, 29 a, of *Derekh Erez Zuta IV*, of which the text is a paraphrase.

⁹ See Dr. Edersheim's Introduction to his commentary on Ecclesiasticus in the Speaker's Bible.

¹⁰ So Revised Version. Cf. also Ryssel in Kautzsch's Apocrypha, on this verse. The sense probably is that they pray for the prosperity of their work.

¹¹ See also *Syr. Version*.

¹² See *Kiddushin*, 82 a.

¹³ See original Hebrew, ed. Schechter-Taylor, and notes.

¹⁴ See *Baba Kama*, 110 b.

¹⁵ *Pesachim*, 57 a.

¹⁶ See *Bechoroth*, 26 b. It should, however, be remarked that according to Siphre, 145 a (ed. Friedmann), the majority of the priests were well off. I am inclined to think that this latter statement must be confined to certain places and certain ages.

¹⁷ See *Bechoroth*, 45 a.

¹⁸ See *Baba Kama*, 85 b.

¹⁹ The originality of Ben Sira can be maintained only by assuming, with Bötticher, Dillmann, and others, that the rich, the "rich" of Isaiah (53:9), is a corruption of רע, "evil-doers," or עשׂ, "oppressor." In this case Ben Sira would be the first to identify the rich with the oppressors.

- ²⁰ See *Sukkah*, 49 b.
- ²¹ See *Aboth d. Rabbi Nathan*, ed. Schechter, II, 15, text and notes.
- ²² See Edersheim's commentary to these passages.
- ²³ See *Sanhedrin*, 23 a.
- ²⁴ See *Shabbath*, 11 a.
- ²⁵ See *Tosefta Berachoth*, 6, and references and the commentaries to it. Cf. *Aruch*, s. v. **תְּבָרֶךְ**, and Friedmann in his work on the Agadah of Passover, p. 20 seq.
- ²⁶ See *Tosefta Berachoth*, ed. Zuckerman, ch. 4.
- ²⁷ *Tosefta Berachoth*, ch. 7.
- ²⁸ See *Sirach*, XXXII, 11, original Hebrew, and *Ta'anith*, 5 b.
- ²⁹ See *Berachoth*, 63 b.
- ³⁰ See Leopold Löw, *Gesammelte Schriften*, III, 407.
- ³¹ *Nazir*, 4 b.
- ³² See *Sanhedrin*, 38 a.
- ³³ See *Aboth d. Rabbi Nathan*, II, 31.
- ³⁴ See *Ta'anith*, I, 23 a.
- ³⁵ See *Aboth*, I, 6, and *Aboth d. Rabbi Nathan*, I, 8.
- ³⁶ See *Siphre*, 93 b, and references given there.
- ³⁷ See *Yebamoth*, 61 a, and Graetz, *Geschichte*, III: 444.
- ³⁸ There is strong doubt about this verse. See Ryssel's commentary on *Die Sprüche Jesus*, etc., 26:18.
- ³⁹ See *Kiddushin*, 30 b.
- ⁴⁰ See *Kethuboth*, 59. See also *Tosefta Kethuboth*, 5. Cf. Maimonides, *Mishneh Torah*, *Hilchoth Ishuth*, 21, and commentaries.
- ⁴¹ See *Midrash Rabbah* to *Lamentations*, I, 4.
- ⁴² Jerusalem Talmud, *Peah*, III, 9, *Nedarim*, 40, and *Tractate Semachoth Zutarti*, ed. Horowitz, and reference given there.
- ⁴³ See *Nedarim*, 40 a.

ON THE STUDY OF THE TALMUD

¹ Paper read before the Hebrew class at University College, London, October 19, 1899.

² In connexion with this work I should like to call the attention of students to *Das letzte Passahmahl Christi und der Tag seines Todes*, by Professor D. Chwolson (St. Petersburg, 1892), a work which, for the depth of its Rabbinic learning and the

critical acumen displayed in it, has hardly its equal. It is, indeed, so far as I know, the first attempt to treat what one may call the Halachic part of the New Testament with the thoroughness and devotion usually bestowed only on doctrinal points.

³ Cf. מורה נבון, p. 45.

⁴ *Lev. Rabbah*, I.

⁵ See especially the Midrash *Lekach Tob*, ad loc.

⁶ *Cant. Rabbah*, ad loc.

⁷ *Ibid.*

⁸ *Pesikta Rabbathi* (ed. Friedmann), p. 36, text and notes.

⁹ *Shibbole Halleket*, 145 a.

¹⁰ B. T. *Baba Mezia*, 45 a, and parallel passages.

¹¹ B. T. *Sanhedrin*, 39 a.

¹² *Jer. T. Sukkah*, 55 a.

¹³ *Mishnah Yoma*, VIII, 9.

¹⁴ *Cant. Rabbah*, I, and parallel passages.

¹⁵ *Cant. Rabbah*, *ibid.*

¹⁶ B. T. *Sanhedrin*, 95 a.

¹⁷ B. T. *Chagigah*, 15 a, and parallel passages.

¹⁸ B. T. *Berachoth*, 3 a.

¹⁹ See Löw, *Gesammelte Schriften*, II, p. 58, note 1. A good essay on the subject is still a desideratum.

²⁰ *Num. Rabbah*, XIV, and parallel passages.

²¹ *Lev. Rabbah*, XXI.

²² *Jer. T. Sotah*, 22 a.

²³ *Chapters of R. Eliezer*, XLIV, but see also B. T. *Yoma*, 22 b.

²⁴ See *Perek R. Meir*.

²⁵ B. T. *Chagigah*, 15 a.

²⁶ *Pesikta* (ed. Buber), p. 162 seq.

²⁷ B. T. *Baba Mezia*, 59 a.

²⁸ *Torath Kohanim* (ed. Weiss), 91 b.

²⁹ See *Pesikta Rabbathi*, 124 b.

³⁰ B. T. *Sanhedrin*, 34 a.

³¹ *Mechilta*, 3 a, 6 a, etc.

³² *Tanchuma*, מותות.

³³ *Yalkut*, I, § 766. See Dr. Taylor's *Sayings of the Jewish Fathers*, 2d ed., p. 160.

³⁴ See *Jewish Quarterly Review*, VI, pp. 419 and 634, for references.

³⁵ *Yalkut*, ibid.; *Genesis Rabbah*, I, and *Cant. Rabbah*, VIII.

³⁶ *Cant. Rabbah*, VII; *Num. Rabbah*, II; *Siphre* (ed. Friedmann), 143 a; and Rashi's Commentary to *Cant.* V, 9.

³⁷ B. T. *Chagigah*, II, and the Jerusalem Talmud, ibid.

THE MEMOIRS OF A JEWESS OF THE SEVENTEENTH CENTURY

¹ *Die Memoiren der Glückel von Hameln, 1645-1719, herausgegeben von Professor Dr. David Kaufmann* (Frankfort, J. Kauffmann, 1896).

² Diary, p. 24.

³ Ibid. pp. 24 and 25.

⁴ Ibid. pp. 26 and 27.

⁵ Ibid. pp. 36 and 37.

⁶ Ibid. p. 57 seq.

⁷ Ibid. p. 58.

⁸ Ibid. pp. 59 and 60.

⁹ Ibid. pp. 61, 62, 63, and 66.

¹⁰ Ibid. pp. 66 and 67.

¹¹ Ibid. pp. 68 and 69.

¹² Ibid. p. 125.

¹³ Ibid. p. 74.

¹⁴ Ibid. pp. 108, 111, 113, and 116.

¹⁵ Ibid. p. 121.

¹⁶ Ibid. p. 57.

¹⁷ Ibid. p. 235.

¹⁸ Ibid. p. 80 seq.

¹⁹ Ibid. pp. 145-148.

²⁰ Ibid. p. 24.

²¹ Ibid. p. 34.

²² Ibid. p. 264.

²³ See *Monatsschrift*, XXXIV, p. 145 seq.

²⁴ See Diary, p. 26.

²⁵ See ibid. p. 1 seq.

²⁶ Ibid. pp. 6 and 7.

²⁷ Ibid. p. 8.

²⁸ Ibid. p. 13.

²⁹ Ibid. p. 125.

³⁰ Ibid. p. 272. For similar passages, see pp. 93, 89, 121, 172, etc.

- ³¹ Ibid. pp. 5, 6, and 13.
- ³² Ibid. p. 141.
- ³³ Ibid. p. 133.
- ³⁴ Ibid. p. 185.
- ³⁵ Ibid. pp. 4-15.
- ³⁶ Ibid. p. 2.
- ³⁷ Ibid. p. 18.
- ³⁸ Ibid. pp. 17 and 82.
- ³⁹ Ibid. p. 136.
- ⁴⁰ Ibid. p. 15.
- ⁴¹ Ibid. p. 125.
- ⁴² Ibid. pp. 18 and 19.
- ⁴³ Ibid. p. 277.
- ⁴⁴ Ibid. p. 274.
- ⁴⁵ Ibid. p. 275.
- ⁴⁶ Ibid. pp. 296-303.
- ⁴⁷ Ibid. pp. 312 and 321.

SAINTS AND SAINTLINESS

¹ Delivered in the Course of Public Lectures of the Jewish Theological Seminary of America, February 9, 1905.

² *Kethuboth*, 17 a. A fair collection of references to Rabbinic Literature regarding the expressions *Chasid* and *Chesed* is to be found in the *Sefer Chasidim*, Parma, p. 240, note 1.

³ Rabbi Bachye ben Bakodah, ch. 9; ש"פ, *חובות הלבבות*, by Maimonides, ch. 4 and ch. 6. Cf. Schechter, Jewish Quarterly Review, X, pp. 8-12, quotations given there in the text and notes.

⁴ See R. Moses Chayim Luzzatto, *מיסילת ישרים*, ed. Wilna, p. 48, something of this definition.

⁵ See Midrash to Psalms, 149.

⁶ See Schultz, "Old Testament Theology," II, p. 80.

⁷ See *ibid.*

⁸ *Baba Kama*, 30 a.

^{9, 10} See above, p. 9.

¹¹ See *Kuzari*, ed. Sluzki, p. 61; טוא"ח, 113, on *חסידי אשכנז*.

¹² See *Berachoth*, 30 b and 32 b.

¹³ See *Sotah*, 40 a; T. J. *Berachoth*, 4 d.

¹⁴ T. J. *Berachoth*, 7 d.

¹⁵ T. J. *ibid.* See the end of the prayer of R. Tanchum.

- ¹⁶ See *Midrash* to Ps., ch. 76.
- ¹⁷ *Berachoth*, 3 b.
- ¹⁸ See Bachye, *ל'חוה*, ed. Sluzki, 127 a.
- ¹⁹ See *שער ציון*, a liturgical collection very popular in the East.
- ²⁰ *Abraham Lincoln, Complete Works*, vol. II, p. 661.
- ²¹ See *Kuzari*, *ibid.*
- ²² See *Bezah*, 16 a.
- ²³ *Kuzari*, 62 b.
- ²⁴ See *Pesikta Rabbathi*, 117 b.
- ²⁵ See *Shabbath*, 150 b, and *Pesikta Rabbathi*, 116 b.
- ²⁶ See *Shabbath*, 12 b.
- ²⁷ See *Life and Conversations of R. Nachman of Braslaw*.
- ²⁸ See *Kuzari*, 59 a.
- ²⁹ *Yebamoth*, 20 a.
- ³⁰ See his commentary to *Leviticus*, 19:2.
- ³¹ See below, p. 216.
- ³² See *Mishnah Ta'anith*, IV, 3.
- ³³ See **ראשות חכמיה** by R. Elijah de Vidas, especially the chapters on Holiness and Repentance. See also below, p. 245.
- ³⁴ See **תולדות אדם**, by Ezekiel Feivel ben Zeeb, containing the life of that Rabbi.
- ³⁵ See *Aboth*, V: 4.
- ³⁶ See *Little Sefer Chasidim* (page 13 a), by Rabbi Moses Cohen ben Eliezer, printed in Warsaw, 1866. Cf. Guedemann, *Geschichte des Erziehungswesens*, etc., III, p. 212.
- ³⁷ See **אורחות צדיקים** (Königsberg), p. 41 a.
- ³⁸ See **לקוטי תורה**, by Rabbi Mordecai of Czernobile, Lemberg, 1867, p. 6 b.
- ³⁹ See **מדרש פנחים** of Rabbi Pinchas, of Korzek, 26 b. To be quoted hereafter as *M. P.*
- ⁴⁰ See *M. P.* 27 a.
- ⁴¹ See *Baba Kama*, 30 a.
- ⁴² See **שמירת הלשון**, Warsaw, 1884, where all the Rabbinic references on this point will be found.
- ⁴³ *Makkoth*, 24 a. Cf. also Rashi's commentary.
- ⁴⁴ *J. T. Terumoth*, 46 c.
- ⁴⁵ See *Ecclesiastes Rabbah*, and *Sefer Chasidim*, 44.

⁴⁶ שער הקדשה, Rabbi Chayim Vital, Warsaw, 1876, p. 9 a., to be quoted in this article as Vital.

⁴⁷ See Vital, 15 a.

⁴⁸ See *M. P.* 21 b.

⁴⁹ See Horodetzky, *Hashiloah*, XV, 167.

⁵⁰ See *M. P.* 21 b and 24 b.

⁵¹ Vital, 17 a.

⁵² Vital, 9 a.

⁵³ See *Aboth*, IV: 4.

⁵⁴ *Derekh Erez Zuta*, 10.

⁵⁵ *M. P.* 22 a.

⁵⁶ See Vital, p. 13 a, who introduces this passage with אכרו אמונה ומעשה רב, whilst the whole style proves it to be a Midrash. Cf. *Shabbath*, 31 a, but it forms no exact parallel passage.

⁵⁷ Guttman, דרכ אמונה ומעשה רב, Warsaw, 1898, 7 a.

⁵⁸ *Sefer Chasidim*, Parma, 363.

⁵⁹ *M. P.* 28 a.

⁶⁰ *of Rabbi Melech*.

⁶¹ See below, p. 216.

⁶² *M. P.* 26 a.

⁶³ See Horodetzky, *Hashiloah*, XV, 170.

⁶⁴ See *Kethuboth*, 50 a. See also commentaries.

⁶⁵ *Aboth*, V: 10.

⁶⁶ See *Baba Bathra*, 7 b.

⁶⁷ *See לכות אמרים*, ed. Wilna, 1896, p. 52 a seq.

⁶⁸ Guttman, *ibid.*, p. 11 a.

⁶⁹ See below, p. 277, the story of Loria and Useda.

⁷⁰ See Chayim Meir Heilman, בית רב' ב' Heilman, Berditczev, 1892, II: 3 a.

⁷¹ See *Little Sefer Chasidim*, 13 a. See also below, p. 238.

⁷² See *Sefer Chasidim*, Parma, 477 and 478.

⁷³ See Kaydanower, ch. 7.

⁷⁴ See above, p. 157, and also below, p. 270.

⁷⁵ Ps. 16: 8, 9 seq.

⁷⁶ See עיכך הכל by Naphtali Bacharach, 121 c, to be quoted hereafter as Bacharach.

⁷⁷ See Bachye, זיהוי, 126 b seq.

⁷⁸ See Rabbi Judah Halevi, *Divan*, II, 91 a.

⁷⁹ See *Zohar*, ed. Krotoschin, to Num., p. 222 b. Ibid. to

Deut., p. 281 a. Cf. Luzzatto, מסילת ישרים, 29 a. See also *Sefer Chasidim*, Parma, p. 240, note 1.

⁸⁰ See בֵּית רַבִּי, I: 16 a.

FOUR EPISTLES TO THE JEWS OF ENGLAND

¹ Published in *The Jewish Chronicle*, London, 1901.

SAFED IN THE SIXTEENTH CENTURY

(For List of Abbreviations see pp. 290-1.)

¹ See Schwarz, p. 476; cf. Baedeker, Index. See also Rapoport, Introduction to קורא הדורות of Shalom Cohen (Warsaw, 1838).

² See Caro I, 1.

³ See Graetz, *Geschichte d. Juden*, 2d ed., IX: 29 seq.; cf. also English Translation, IV: 400 seq.

⁴ אוֹר הַחַיִם, ch. V; cf. Kayserling, *Geschichte d. Juden in Portugal*, pp. 42 and 96.

⁵ See Neubauer's "Mediæval Jewish Chronicles," I: 111. Similar sentiments may also be found in R. Isaac Arama's חי'ת ק'שה.

⁶ Ed. Pietrkow (1902), p. 42.

⁷ See *Responsa* of R. Asher (Rosh), VIII: 10.

⁸ See Epstein, *Revue des Etudes Juives*, XLII, p. 18, and Büchler, XLIV, p. 241 seq.

⁹ See Graetz, *Geschichte*, VII: 13; cf. Schwarz, 443. Of course, this brief outline has to be completed by the accounts of the travels of Benjamin of Tudela, and R. Pethahiah, and similar works.

¹⁰ See Pharchi, בפרט ופרה.

¹¹ See Hebrew Appendix *Ozar Tob* to *Magazin*, I: 027; see also Graetz, *Geschichte*, VII: 182; cf. Hebrew periodical *Jerusalem*, edited by Luncz, II, p. 7.

¹² See Graetz, *Geschichte*, VII: 308-9, and *Jerusalem*, II, p. 12.

¹³ See Carmoly, *Itinéraires*, 261, from an unpublished MS. (cod. Paris, 1070); cf. also Pharchi, 284.

¹⁴ See *Jerusalem*, VI, p. 337.

¹⁵ See Graetz, *Geschichte*, IX: 28; cf. the Hebrew translation, VII: 26, notes 2 and 4. The name points to a Spanish origin; cf. also Azkari, 24 a, and Azulai, s. n. The date of Saragossi's settling in Safed cannot be ascertained, but it must have been during the first two decades of the sixteenth century.

¹⁶ See Bertinoro, 209 and 222; cf. Graetz, *Geschichte*, VIII : 278, and IX : 26, and Rabinowitz, 213; but see also Luncz in *Jerusalem*, I, p. 58. It should, however, be remarked that the travellers are not quite unanimous in their evidence as to the hostility of the Mohammedan population toward the Jews. On the other hand, it seems that matters with regard to taxes deteriorated later in Safed. Cf. Caro I, 1, and *Jerusalem*, V, p. 161.

¹⁷ See Bertinoro, 222.

¹⁸ See An. Jb., 277.

¹⁹ See Shlomel, 42 d; see also Kaydanower, ch. 16, and *טהרת הקורש*, I, 43 a.

²⁰ See Sh. J, 16 b; Shlomel, 43 a; see also Responsa of R. Solomon Cohen, II, 38; Responsa ר' אלימלך, by R. Abraham Boton, 148; מאמץ כח by R. Moses Almosnino, 16 a.

²¹ See in general about Caro, Graetz, *Geschichte*, IX, Index; Rabinowitz, Index; Cassel, *Joseph Karo und das Maggid Mescharim* (Berlin, 1888), and the authorities mentioned in Dr. Louis Ginzberg's article "Caro," J. Encycl. See Neubauer, Catalogue, no. 2578, containing a list of ten eulogies on the death of Joseph Caro, and as to the *untrustworthiness* of the Mentor-Angel, see Rabinowitz, p. 43, note 4.

²² MM 17 a.

²³ Cassel, ibid., is almost the only writer who doubted the authenticity of this work. His arguments are in every respect weak, whilst there is contemporary evidence to the contrary. See Rabinowitz, 242 seq., Brüll, *Jahrbücher*, IX : 150, and Ginzberg, ibid.

²⁴ See MM 4 a, 13 c, 18 c, 23 d, 33 b, 49 a.

²⁵ See MM 3 c.

²⁶ See Horwitz, *הילשון* (ed. Warsaw), 162 a seq.

²⁷ See MM 22 c.

²⁸ See MM 11 c, 12 a, 17 a, 25 c, cf. Graetz, *Geschichte*, IX : 340 and 561, but see also Hebrew translation, VII : 415, and appendix at the end by Jaffe.

²⁹ See especially MM, pp. 25 c and 26 a about *הרי"ט* (ר' יוסף) *תנ"ט*; cf. Kahana, 77, note 1.

³⁰ See MM 18 c and 28 a.

³¹ See MM 4 a, 16 a, 37 a.

³² See MM 6 b, 34 a, 50 a.

- ³³ See MM 28 a.
- ³⁴ See MM 35 c.
- ³⁵ See MM 2 b.
- ³⁶ See MM 30 d, 37 b.
- ³⁷ See MM 16 a, 18 d, 46 a.
- ³⁸ See MM 46 d.
- ³⁹ See MM 3 a, 14 a, 21 c, 24 c, 25 d, 34 d, 44 d.
- ⁴⁰ See MM 3 b.
- ⁴¹ See MM 3 d, 21 b, c.
- ⁴² See MM 52 b.
- ⁴³ See MM 29 d.
- ⁴⁴ See MM 3 b, 41 d.
- ⁴⁵ See MM 3 b.
- ⁴⁶ See MM 13 a, 18 c.
- ⁴⁷ See MM 8 a, 10 b, 19 d, 23 d, 26 b.
- ⁴⁸ See MM 8 b, c.
- ⁴⁹ See MM 50 d.
- ⁵⁰ See MM 4 d, 13 d, 14 a, 19 d, 20 d, 21 a, 27 a, 29 b. About Nicopolis in particular, *ibid.*, 17 b.
- ⁵¹ See MM 25 c.
- ⁵² See MM 12 d, 13 a.
- ⁵³ See MM 23 a.
- ⁵⁴ See MM 5 a, 6 b, 8 d, 14 c, 25 b and c, 27 a, b, c, 28 d, 30 a and b, 34 b, 42 c.
- ⁵⁵ See MM 3 d, 4 b and c, 8 c, 9 c, 16 d, 19 d, 24 d, 30 c, 46 c, 50 a and d. About the possibility of references to Alkabesz, see Rabinowitz, 245, note 1. See also below, note 76.
- ⁵⁶ The following remarks about Molko are mostly based on Graetz, *Geschichte*, IX, Index. See also English translation IV, Index, and Vogelstein and Rieger, *Geschichte der Juden in Rom*, II, Index.
- ⁵⁷ See Graetz, *Geschichte*, VIII: 253 and 562, and references given there, to which Sambari, p. 147, may be added. See, however, Rabinowitz, 152, note 1. His doubts are fully justified, as there is not a single real trace in all the contemporary literature coming from Palestine pointing to Molko's staying in that country.
- ⁵⁸ See references given to MM in note 55, especially the one to MM 50 a.

⁵⁹ See above, note 50. See also Horwitz, *שלחן אמתה ומעשיה רב*, Warsaw, 1898, 14 b.

⁶⁰ See Azulai *s. n.*; cf. also Ghirondi, p. 380 seq. See also Alkabez, *Introduction to his ברית הלוי* (Lemberg, 1863); cf. Brüll, *Jahrbücher*, IX, 150, and Rabinowitz, 245. See also Landshut, *עכזרי העברות*, *s. n.*

⁶¹ See MM 50 d (headed *עמוס רצין*), which is dated in the MSS. of the MM the second Adar (*רツין לארין* March, 1536), and it is clear from the contents that Caro was still in *ח'רין* at that period. For the fact that there were about one thousand families in Safed, I have only the authority of Graetz, *Geschichte*, VII : 302. See Trani, III, 48.

⁶² See Trani, I, 28; Caro II, 16 c. Alsheich, *Responsa*, no. 27, and cf. Shlomel, 43 a.

⁶³ See Frumkin, 7.

⁶⁴ See *Responsa* of Berab, no. 22; Bacharach, 109 c; Boton, no. 92, and Vital, 13 b. There are also in the book *תקון ישכבר*, by R. Issachar b. Mordecai b. Shushan, references to *קהל האשכנזים* and *קהל הספרדים*.

⁶⁵ See Trani, III, 48.

⁶⁶ See Trani, I, 106; II, 115 and 131; *Responsa* by Alsheich, no. 27; *Responsa* by R. Joseph Trani, I, 82.

⁶⁷ See Sh. J., 16 b, and Bertinoro, 222.

⁶⁸ See Sh. J., 16 b, and Trani, III, 46.

⁶⁹ See Berab, no. 22; Trani, I, 171; II, 25; Radbaz, II, 638, and *Responsa* of R. Moses Galanti, no. 11.

⁷⁰ See Chabib, 292 d.

⁷¹ See R. Chayim Alsheich's Preface to the Pentateuch Commentary of R. Moses Alsheich, ed. Venice, 1601, p. 6 a. Cf. Leo Modena's *Briefe* (ed. by Prof. Dr. L. Blau), Letter 147.

⁷² See Berliner, periodical *Jerusalem*, II, 68 seq. The Jewish Theological Seminary Library possesses the most important productions of this press.

⁷³ See Sh. J., 16 b, and Shlomel, 43 a.

⁷⁴ See *Responsa* of R. Isaac de Latas, p. 54; cf. Graetz, *Geschichte*, IX, end.

⁷⁵ See above, p. 209.

⁷⁶ See MM 19 d; cf. *ibid.* 4 d. There can be little doubt that the Solomon mentioned there is Solomon Alkabez.

⁷⁷ About Berab and the history of the Ordination controversy, see Graetz, *Geschichte*, IX : 300 seq.; Rabinowitz, 218 seq.; and the references given there, especially to the *אנורת הסמיכה* forming an appendix to the *Responsa* of Chabib. It should never be forgotten that in judging Berab we are entirely dependent on material coming from an opponent, who in the heat of the controversy could with all his meekness not remain impartial to his antagonist, and therefore large deductions should be made from all that is said in the aforementioned appendix of the harshness of Berab's character and of the real motives for his action. Cf. also Frumkin, 38 seq.

⁷⁸ See Chabib, 186 d, 198 d, 302 b, and 305 c.

⁷⁹ See Chabib, 188 d. Of the four ordained, we have only the names of Caro and Trani. Graetz, *Geschichte* IX : 307, note, and Frumkin, 73, note 1, advance hypotheses as to the names of the other two. Yachya in his *שלשלת הקבלה* speaks of ten who received the Ordination, but the meaning of the passage is not quite certain.

⁸⁰ See MM 29 a; cf. Graetz, *ibid.* 311. Caro seems to have given up the matter altogether afterwards, there being not a single reference to the Ordination question, either in his *חשנ' תורה* *משפט*, no. 61, or in his commentary to Maimonides' *משפט*, IV. Only in his *חשנ' משפט בית יוסף* to the *סנהדרין*, no. 295, there is a faint reference to it. Cf. Azulai's *ברבי יוסף* *חשנ' משפט*, 64.

⁸¹ See MM 16 d.

⁸² About Trani, see Fin, *הכרמל* (octavo edition), II, 586 seq.

⁸³ See Trani, II, 67; cf. also I, 41 and 47.

⁸⁴ See Trani, III, 48.

⁸⁵ See e. g. Trani, I, 156, 189, 274, 336; II, 46 and 180; cf. Caro I, 24.

⁸⁶ See *אהבת ציון*, Anon., 26 d. Cf. also Caro I, 14, where he speaks of his lack of time, which is given to lecturing to the *Chaberim* both in the morning and in the evening.

⁸⁷ See Alsheich, Opinion incorporated in Caro I, 73.

⁸⁸ See Caro I, 92; II, 14 seq. Cf. R. Menahem Azariah of Fano, Preface to the *פלח הרמן*. Cf. also Azulai; Conforte; Sambari; and Kahana, p. 80 seq.

⁸⁹ See *Pardes*, Preface.

⁹⁰ See **ברית הלוי**, 39 b seq.

⁹¹ See SG, pp. 1 a, 23 a and b, 24 b; cf. Kahana, p. 80, note 2.

⁹² See Appendix A, 292, 293. With regard to Alkabéz see **תורת הקדוש**, II, 25 b.

⁹³ See **אור הישר** by Popers, 23 b. See also reference given above, note 60.

⁹⁴ See Kahana, p. 145, note 6, to which are to be added R. Menaéhem Azariah of Fano and R. Sabbatai Horwitz, the author of **שפע טל**.

⁹⁵ See Preface to the work mentioned in note 88. Cf. *Catalog der hebräischen Handschriften der kgl. Bibliothek in Modena*, S. Jona, p. 10 seq.; cf. also Kaufmann.

⁹⁶ See the authorities quoted above in note 88; cf. also Bacharach, 7 a and 33 c.

⁹⁷ Besides the usual authorities, such as Conforte (Index), Sambari (Index), and Azulai, s. n., see also Calimani, and Alscheich's Preface to his Commentary to Proverbs. Cf. Leo Modena's *Briefe*, Letter 98. Most of the biographers give the relation of Loria as stated in the text. Cf. also Vital, 2 b. Rabbi Abraham Chazkuni, however, in his book **נאת חיקת התרה**, states in the name of Alscheich that he had a direct tradition from Loria regarding a certain mystic point, whilst according to Calimani he was one of the direct recipients of Loria's mystical teachings. See also Steinschneider, *Jerusalem*, III, no. 33 c, to a MS. **קשות קשח** by Alscheich on the precarious condition of the Jews of Safed. Unfortunately, the MS. was inaccessible to me.

⁹⁸ See Appendix A 298: 17.

⁹⁹ See Appendix A 297: 4; 293: 20.

¹⁰⁰ See Conforte (Index), and Azulai, s. n. Cf. Bacharach 109 c; Ch. Y. II, 4 a, and IV, 10 b; Kaydanower, 93, and Popers, 7 b.

¹⁰¹ See Appendix A 294: 1, 2; 295: 6, 8; 296: 13, 14, 15; 297: 2; 298: 15.

¹⁰² See Azkari, Preface; cf. Kahana, p. 149.

¹⁰³ See Appendix A 297: 3.

¹⁰⁴ See **ראשית חכמתה** (ed. Cracow), 174 a.

¹⁰⁵ See Appendix A 294: 36; cf. 298: 11, 19, 22.

¹⁰⁶ See Azkari, 95 a seq.

¹⁰⁷ See Appendix A 293: 25; cf. *Baba Bathra*, 10 a, פ' נ ע' ו', no. 92, end.

¹⁰⁸ See Appendix A 296: 27; 298: 16, 27.

¹⁰⁹ See Appendix A 293: 22; cf. 294: 4.

¹¹⁰ See Shlomel and Vital, where such legends are scattered over the books, parallels to which are to be found in Bacharach's and Kaydanower's works in various places. Sambari, of whose chronicles the Jewish Theological Seminary Library possesses a good copy, is also replete with such stories. Cf. also *נשמה ח'ם*, III, 10; see Kahana, pp. 146, 148, and 150. Yachya in his *כ"ה ש'ה* has also any number of such stories.

¹¹¹ The legend about Joseph is incorporated in the book *ל'קוטי ש'ם* (Livorno, 1790); Kahana, p. 11, note 5.

¹¹² See Appendix A 293: 21; 297: 8.

¹¹³ Cf. *Shabbath*, 12 a and b, and the references given there on the margin to the codes of Maimonides and Caro.

¹¹⁴ See Appendix A 293: 19; 295: 9; 297: 7, 8; 298: 13, 20.

¹¹⁵ See *אורחות צדיקים* incorporated in the Hebrew book mentioned above in note 111, 69 b.

¹¹⁶ See Azulai, *s. n.*; Ch. Y., II, 55 b.

¹¹⁷ The main sources for Loria's biography are the legendary accounts, of which two versions exist. The one is that first published in the *Sammelwerk* (*נובלות חכמתה*) (see Zedner, 356), and republished any number of times both as appendix to other works as well as by itself under the name of *שבחי הארץ*. This is the version made use of by almost all writers on the subject. The second version, strongly related to it, but in a somewhat more connected form as well as more precise in its dates, is the *ספר הכותות ומעשיה ניסים* published first in Constantinople in 1720, and then in Safed by R. Samuel Heller in the year 1876. See also *אור הארץ* by Moses Mordecai Lebtob, pp. 214-216, where the first two or three pages of this version are reproduced. Sambari's account of the life of Loria is omitted by Neubauer, but the Jewish Theological Seminary Library possesses a photograph copy of the whole work as preserved in the Paris MS., and a copy of the omissions relating to Safed from the Oxford MS. This account of Sambari is almost identical with the second version. Much material is also to be found in Bacharach, 6 a, 7 b,

10b to 14a, 33a to 34a, 77a, 109c, 116b and c, 126a and d, 138a, 141c, 142a and b, 143a, 146b, c, and d, 152 to 154. Bacharach's story is, as is well known, based on Shlomel. Kaydanower has also various legends about Loria (see chs. 2, 5, 7, 9, 12, 16, 22, 31, 34, 46, 48, 77, 80, 87, and 93), which agree on the whole with the second version. Ch. Y. also made use of this version. This version, hardly known to any modern writer except Bloch, in his *Die Kabbalah auf ihrem Höhepunkt und ihre Meister*, (Pressburg, 1905), is extant in various MSS. It is hardly necessary to say that all these legends are greatly exaggerated, and sometimes even written "with a purpose." Cf. Modena, ארי נהמָן, ch. 25; but on the whole, the legends fairly represent the estimation in which Loria was held by his contemporaries. Cf. also Calimani, Conforte Index, Sambari Index, and Azulai, s. n. See further, Graetz, *Geschichte*, IX, Index, and Kahana. The account in the text is mostly based on the Constantinople edition, to be quoted as MN, the initials of the *Maaseh Nissim* version. Cf. also Dr. Ginzberg's article "Cabala," Jewish Encyclopedia, and the literature given there about the various mystical systems, to which has to be added Bloch as above. The reader who will study the question will find that we are still in want of a good exposition of Loria's Cabbala, its strange and bewildering terminology, and how far it is to be considered a development of Cordovero's system. The best essay on this subject is undoubtedly the just mentioned article by Dr. Ginzberg, and the book of Mieses mentioned by him; but even in these articles we have more of the system of Cordovero as expounded by R. Sabbatai Horwitz than that of Loria as conveyed by his disciple Vital.

¹¹⁸ See Graetz, *Geschichte*, VIII: 211-213. See also ibid., p. 292, note. Cf. Frumkin, pp. 15, 58, 61-68. From the Responsa of R. Samuel de Modena, 2, it is clear that the German-Jewish settlements in the Turkish Empire preceded those of the Spanish Jews. Cf. Solomon Rosanis, דברי ימי ישראלי בתונרמה, p. 163 seq. Graetz's statement in *Geschichte*, IX: 24, that the Jewish settlement in Jerusalem counted in the year 1522 fifteen hundred families rests on a mistaken reading of his authority, where Graetz, by some oversight, added the word מאות, which is not to be found in the text. The sense in the

Sh. J. is plain enough, that the German community counted fifteen families. Cf. Schwarz, pp. 453 and 457. See also Epstein, *משפחת לוריא*, pp. 33 and 35. It is interesting to see that our Loria's son was named Solomon Loria, probably after his grandfather.

¹¹⁹ See MN 2 a. Cf. Azulai, *s. n.*, and Ch. Y., 13 b. According to Conforte (40 b), however, Loria was the pupil of R. David Abi Zimra and the colleague of R. Bezaleel, a view which is supported by Vital, 9 a, *רְכֵבְיָה רְכֵבְן*.

¹²⁰ See MN 2 a-b. The MS. has the following important additional matter: *ויתן לו הספר הזה וילך ויתבודד בביתו בחציוו ששה שנים . . . ולפעמים אמרים לו . . . ציריך סיוגים אחרים קשים מהראשונים וכוראותו כן יצא מהצ'יר וחלך כן להתבודד במצרים הישנה סמוך לנهر נילוס ב', שנים אחרים סמוך הישנה בכפר אחד שנ' המקראי שבצוען מצרים הנקרוא אל'זורה ע"י חמיו שהיה עשיר נדול זהה הכהר היה בראשותו.* See Shlomel's chronology (p. 33 d), which is somewhat different. It is to be observed that the MS. contains no statement as to the date of Loria's leaving Egypt, so that it may be fixed with Graetz, *Geschichte*, IX : 587, not later than 1568. This would allow ample time for his making the acquaintance of Cordovero, who died in 1570, and becoming his regular disciple. Kahana's arguments against Graetz (p. 150) are not convincing. We have always to remember that the tendency was to reduce Loria's residence in Safed to a minimum, so as to make him entirely independent of Cordovero.

¹²¹ See Shlomel, 33 b, and Preface to the *עין החיים*. About the mystical writings of R. David Abi Zimra, and those of R. Bezaleel, see Azulai, *s. n.*

¹²² See Kahana, p. 203, note 1.

¹²³ See Sambari, 151, and Conforte, 40 b.

¹²⁴ See MN 1 b. The MS. adds Joseph Ashkenazi.

¹²⁵ See *Pardes*, 77 a.

¹²⁶ *Pardes*, 26 a.

¹²⁷ Introduction to the *פלח הרמוֹן*, 3 b.

¹²⁸ See MN 2 b and 3 a. More fully in the MS. 3 a-b. נכובש מפני הרמי'ק . . . וביום שנפטר אמר להם . . . שבימי היו צינורי קדושה חתומים כתבתם דברי בסייעתם גדוֹל בבחינת ספריות אבל אחרי מותי יתנצל יותר הצעירות ויפרש האיש הזהא דברי בבחינת פרצופים כראיתא בס"פ ר"ץ אידרות עה"ח. Cf. Graetz, *Geschichte*, IX: 589. See also Bloch (as above, note 117), p. 35.

¹²⁹ See above, note 120, and below, note 163, as to the date of Loria's death.

¹³⁰ See Shlomel, 44 b, and Bacharach, 6 c. It is to be noticed that Vital maintained an ascetical attitude toward the relations of Caro's Maggid. See Kahana, p. 268, text and notes, and Rabinowitz, 243. It is not impossible that the distrust was mutual.

¹³¹ See Shlomel, 34 b seq. See also Preface to עה"ח.

¹³² See MN 3 a and 5 b. The author of the קול בוכים was a disciple of Cordovero.

¹³³ See MN 3 a-b.

¹³⁴ See MN 4 a-b. The MS. 5 a has that Loria said: **לכן עצתי**: **שכל אחד מכמ' יכתוב לו מה שישמע ממני . . . אמנים לא ניתן רשות לכתוב זולת מה רח'ז**. The question whether Loria wrote anything, and how far these so-called traditions in his name are to be relied upon is still a very mooted one. See Kahana, p. 202, text and notes, and references given there. The general impression one receives from the various legendary accounts quoted above is that he declined to write anything, and that he was reluctant to impart any mystical knowledge even by word of mouth.

¹³⁵ See Azulai, *s. n.* See MN 3 a with regard to Loria's serving on a board.

¹³⁶ See Modena, *ארי נהם*, p. 66.

¹³⁷ See such works as the *ספר הכהנות* in its various editions and arrangements (Zedner, 379), and the *נגיד וជיהה* by R. Jacob ben Chayim Zemach (Zedner, 299).

¹³⁸ See *Shabbath*, 10 a.

¹³⁹ See above, note 137, to which has to be added the **בע"ח** by Vital.

¹⁴⁰ See Shlomel, 141 b. **הסניר** seems to mean a block of buildings with a synagogue attached to it. According to the Ch. Y., 34 c, it means a College or a Yeshibah. See also Vital, 16 a.

¹⁴¹ See Graetz, *Geschichte*, XI: 587 seq., and references given there. See also **כונות** (ed. Jessnitz, 1723), 1 a.

¹⁴² See above, p. 168.

¹⁴³ **כונות**, 2 d; cf. Kahana, p. 203, note 5.

¹⁴⁴ See **כונות** 22.

¹⁴⁵ See **כונות** 1 b.

¹⁴⁶ See **גניד ומצוה**, 45 b.

¹⁴⁷ See 6c. Cf. **אורחות צדיקים**, 67 a.

¹⁴⁸ See Azkari, p. 48. See also the statement of the traveller Samson Bak, *Jerusalem*, II, p. 145.

¹⁴⁹ See **כונות**, 3 a.

¹⁵⁰ See **ש"ע האר"י הלכות זרקה**.

¹⁵¹ See **כונות** 1 a.

¹⁵² See Ch. Y., IV, 53 a and b.

¹⁵³ See **כונות**, 3 b seq., 24 b seq. Bacharach, 11 d.

¹⁵⁴ See Shlomel, 39 c, Bacharach, 11 a, and Ch. Y., I, 37 b.

¹⁵⁵ See Shlomel, 39, and Bacharach, *ibid.*

¹⁵⁶ See **גָּלְגֹּלִים** (Przemysl, 1875), 86 a and b.

¹⁵⁷ See Azulai, *s. n.*, and Kaydanower, ch. 93. Cf. *Pesikta Rabbathi*, 131 b seq., and the Second Esdras, ch. 10, *r. v.*

¹⁵⁸ See Azulai, *s. n.*

¹⁵⁹ See Shlomel, 39 a, Bacharach, 10 d. Cf. Graetz, *Geschichte*, IX: 588. See also **ל'ג**, 50 seq.; 61 seq.; 87 d seq., about various contemporaries of Loria. Cf. also Steinschneider, Catalogue Munich, 2d ed., Berlin, 1895, pp. 250-1.

¹⁶⁰ See Shlomel, 35 b.

¹⁶¹ See **כונות**, 1 b, and Ch. Y., I, 48 b, 51 b, and 59 b.

¹⁶² See Preface to the **ת"ה**.

¹⁶³ The date of Loria's death is given by most bibliographers as the year 1572. Against this we have, however, the evidence of Conforte, 41 a, who fixes it in the year 1573, for which he is attacked by Azulai and others. Sambari, p. 151, fixes it in the year 1574, which is also confirmed by the traveller Samson Bak. See *Jerusalem*, II, p. 146, text and notes.

¹⁶⁴ See the statement of R. Moses Galanti, the Younger, in the preface to the book **מגן דוד**, by R. David Abi Zimra (Amsterdam, 1679).

¹⁶⁵ Horwitz is the one who dwells more on the mystical exposition of the ideal man than any of the authors of **ספרי מוסר**

who became popular with the large masses, and a careful reading of the first seventy pages of his *שלאן קדושת הנורא* (ed. Warsaw, 8°) will show that it is chiefly the hope consequent upon it which he is aiming at. Cf. especially page 19 b; 20 a seq.; 28 a seq.; 30 b seq.; 33 a seq.; 47 a seq.; 59 a seq.

¹⁶⁶ See *Jerusalem*, II, p. 143, and Frumkin, 117.

¹⁶⁷ See Azulai under these names. Cf. also Shlomel, 36 a and 41 d. See also the Responsa of R. Joseph Trani, I, 82. Cf. also Sambari, 161, with regard to the Loria Synagogue.

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